بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

LATAAIF I'L 'ARSHIYYAH
of: AL-HABIB 'ALI BIN MUHAMMAD AL-HABASHI
(Naf'anAllahu bih نفعنا الله به)

An Appreciation by Siddiq Osman Noormuhammad

(Please recite Rady Allahu 'Anhu رضي الله عنه, Naf'anAllahu bih نفعنا الله به, or Rahmatullahi 'alayh رحمة الله عليه after the names of the great and noble personalities as appropriate).

1. FOUNT OF SALSABIL

Marhaba: Welcome.

Welcome to Lataaif i'l 'Arshiyyah fi's Salawaat i'l Habashiyyah (Subtleties from Allah's Throne in the invocation of blessings of Imam al-Habashi نفعنا الله به), a book of **salawaat** (blessings) on our beloved Prophet Sayyidina wa Mawlana Muhammad al-Mustafa (Sallallahu 'alayhi wa Sallam ﷺ) composed by Sayyidina al-Imam al-Habib 'Ali bin Muhammad al-Habashi (1259-1333 A.H) of Saywun, Hadramawt. He is a direct descendant of Imam al-Husayn ibn 'Ali (Rady Allahu 'Anhu رضي الله عنه), the grandson of the blessed Prophet ﷺ. He was a **Shaykh** (accomplished spiritual master) in the 'Alawi **tariqa** (spiritual path) who learned Islam from his father al-Habib Muhammad bin Husayn al-Habashi نفعنا الله به who was the Mufti in Makkah in the Shafi'i school of sacred Muslim law. His **khalifa** (deputy), As-Sayyid Muhammad bin 'Aydarus al 'Alawi had Lataaif i'l 'Arshiyyah published, and As-Sayyid 'Alawi bin Muhammad al-Haddad wrote its Introduction, **MaashaaAllah**!

When we recite the **salawaat** from Lataaif i'l 'Arshiyyah, the feeling we get is that they must have come from the heavens because they are at such a high and exalted level. These **salawaat** have so much **'ulum** and **'irfaan** (spiritual knowledge and gnosis) that it is difficult to fully comprehend them. But if we make the effort, the rewards are immense. Once we have recited the **kitab** (book) a few times, we realise that the main theme of the **salawaat** is that the Holy Prophet Sayyidina Muhammad al-Mustafa ﷺ is **al-Insaan al-Kaamil** (a perfect human being), that the **salawaat** are ever expanding and are one (spiritual) stage above another (**tabaqan 'an tabaq**, 84:19) just like the seven heavens are one above another (**sab'a samaawaatin tibaaqaa**, 67:3), and that there is a definite reason and rhyme to the manner in which they have been composed.

Three **kutub** (books) of Sayyidina al-Habib al-Habashi are well-known. These are: Simt-u'd-Durar (A Necklace of Pearls) which is a **kitab** on the **mawlid** (birth) of RasulAllah ﷺ; Diwan, a Compendium of 87 **qasaaid** (religious poems), most of them in praise of RasulAllah ﷺ; and

Lataaif i'l 'Arshiyyah, a book of invocation of blessings. Recitation of parts of these books in **mawlid** celebrations have continued to attract thousands of people to Islam, especially in East Africa. Al-Habib al-Habashi was the Shaykh of al-Habib Sayyid Salih Jamal al-Layl نفعنا الله به who popularized these books of his **Shaykh** in **mawlid** celebrations in Lamu, Kenya; and as is well-known, Lamu is considered to be the cradle of Islamic civilization in East Africa.

Al-Habib al-Habashi, drank deep at the founts of **Wahdaaniyyah** (Oneness of Allah, Sub*h*anahu wa Ta'ala سبحانه وتعالى) and of **Risalah** (Prophet-hood of Sayyidina Muhammad 'Arabi, ﷺ). In recognition of this, Allah سبحانه وتعالى and the noble Prophet ﷺ honoured him to serve humanity from three founts: one of **zam zam** which gushed forth in the form of Simt-u'd-Durar; second of **kawthar** which manifested itself in the form of his Diwan; and the third of **salsabil** which spiritually energizes you so much as to propel you into the heavens, and that is Lataaif i'l 'Arshiyyah.

It has been narrated that someone once saw RasulAllah ﷺ in a dream who informed him that at that time, he loved al-Habib al-Habashi more than anyone else in all of humanity!

الله أكبر **Allahu Akbar**! (Allah is Supremely Great!)

2. THE MOST FAMOUS SALAAT OF THE IMAM

The most popular **salaat** from Lataaif i'l 'Arshiyyah is:

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

أَللّٰهُمَّ صَلِّ وَسَلِّمْ بِاللِّسَانِ الْجَامِعَةِ فِي الْحَضْرَةِ الْوَاسِعَةِ عَلَى عَبْدِكَ الْجَامِعِ لِلْكَمَالاَتِ الْإِنْسَانِيَّةِ الْوَاسِعِ فِي الْمَشَاهِدِ الرُّوحِيَّةِ عَدَدَ الْحَرَكَاتِ وَالسَّكَنَاتِ وَالْخَطَرَاتِ وَاللَّحَظَاتِ وَعَدَدَ الْمُصَلِّيْنَ عَلَيْهِ وَعَدَدَ صَلَوَاتِهِمْ وَعَدَدَ الذَّاكِرِيْنَ لَهُ وَعَدَدَ أَذْكَارِهِمْ صَلاَةً يَقِرُّ نُوْرُهَا فِي أُذُنِي فَلاَ تَعْصِي وَيَقِرُّ نُوْرُهَا فِي عَيْنِي فَلاَ تَعْصِي وَيَقِرُّ نُوْرُهَا فِي لِسَانِي فَلاَ يَعْصِي وَيَقِرُّ نُوْرُهَا فِي قَلْبِي فَلاَ يَعْصِي وَيَقِرُّ نُوْرُهَا فِي جَسَدِي كُلِّهِ فَلاَ يَعْصِي

أَللّٰهُمَّ أَوْصِلْنِي إِلَى حَالَةٍ لاَ يَعْمَلُ فِيْهَا قَلْبِي بِمُخَالَفَة وَلاَ يَهُمُّ بِهَا وَلاَ تُقَارِبُ فِيْهَا جَوَارِحِي مَعْصِيَة وَ بَلِّغْنِي إِلَى مَقَامٍ لاَ يَفْتُرُ فِيْهِ قَلْبِي عَنْ طَاعَةٍ لَكَ مَرْضِيَّةٍ لَدَيْكَ مَقْبُولَةٍ عِنْدَكَ وَلاَ تَنْفَكُّ جَوَارِحِي فِيْهِ عَنْ عَمَلٍ صَالِحٍ خَالِصٍ لِوَجْهِكَ مَقْبُوْلٍ لَدَيْكَ يَا أَرْحَمَ الرَّاحِمِيْنَ

O Allah! Bless and bestow peace
by a congregational voice in a vast gathering
on Your Ultimate Devotee (the noble Prophet),
who gathered in himself all perfect human qualities:
such extensive blessings as are witnessed in the realm of souls;
as many times as are movements and still-nesses,
in every thought, in every moment;
and as many times as the number of those who invoke blessings on him
and the number of such invocations,
and as many times as the number of those who remember him
and the number of such remembrances,
such a blessing whose spiritual light
may abide in my ears, in my eye, on my tongue,
in my heart and indeed in my whole body
so that neither my body nor its parts disobey Allah.

O Allah! Let me reach to the situation
where my heart does not act contrary to Your Wishes,
does not cause me any anxiety,
and does not tempt my limbs to disobedience;
and let me reach a position
in which my heart does not slacken in Your obedience,
is pleasing in Your Presence, acceptable before You;
and let my limbs not separate from good deeds
done sincerely to please You,
that are acceptable in Your Presence,
O The Most Merciful of those who show mercy.

As can be seen, this **salaat** is in two parts. The first part is the **salaat** itself which is there in Lataaif i'l 'Arshiyyah. The second part is **du'a** (supplication to Allah سبحانه وتعالى). Although the supplication is not in Lataaif i'l 'Arshiyyah, it is generally recited after this **salaat** and is contained in many other **kutub** (books) such as Adhkaar wa'l Awraad (Regular Voluntary Invocations) compiled by Shaykh Muhyuddin bin Abdur-Rahman bin Muhammad of Zanzibar, Tanzania.

This **salaat** has become so famous that it is recited at the conclusion of every gathering of '**ilm** (learning), **dhikr** (remembrance of Allah), and **mawlid** (birth) celebration of the beloved Prophet ﷺ by the **muhibbin** (loving disciples). One reason perhaps why this **salaat** has taken such a hold is that it is one of the easier **salawaat** of Imam al-Habashi to recite and understand! And of course, its spiritual benefits are all too obvious for everyone to witness. Indeed, Al-Habib al-Qutb Ahmad bin Abibakr bin Sumayt نفعنا الله به (1277-1343 A.H) who was the Chief Qadi of Zanzibar took this **salaat** so much to heart that he wrote its appreciation (**sharh**) in Arabic.

3. RECITE IT IN MASJID AN-NABAWI

Once we have formed the habit of reciting Lataaif i’l ‘Arshiyyah, we feel like reciting it in Masjid an-Nabawi in Madina. Those who go for Hajj inevitably make the intention of praying forty **Salaah** in Masjid an-Nabawi, as is recommended. So we stay in Madina for at least eight days to pray the five times daily obligatory **Salaah** for a total of forty **Salaah**, and to complete the recitation of the whole Qur’an Kareem (and more if possible) in the very presence of the Holy Prophet ﷺ. The **muhibbin** (loving disciples) would be well advised to seize the opportunity to complete the recitation of Lataaif i’l ‘Arshiyyah as well in those eight days. Lataaif i’l ‘Arshiyyah is in seven parts, one part for each day of the week beginning from Friday. Each part takes about 15 to 20 minutes to recite. So we can finish Lataaif i’l ‘Arshiyyah in seven days and start all over again with the first part on the eighth day to set the seal of continuity. In the process, we will have prayed forty **Salaah** in Masjid an-Nabawi as well as the Qur’an Kareem and the **salawaat** (invocations of blessings on the noble Prophet ﷺ).

It is no surprise to find that the famous translator of the books of Imam al-Haddad نفعنا الله به, Dr. Mostafa al-Badawi has included eleven of the **salawaat** from Lataaif i’l ‘Arshiyyah in his **kitab** titled Ziyarah Sayyidi’l Kawnayn ﷺ (Visit to the Master of both the worlds) to be recited at the **Rawda** (Garden of Paradise) of RasulAllah ﷺ. If the Hajj pilgrim does not have time enough to recite Lataaif i’l ‘Arshiyyah in full, he should not become despondent. Perhaps, the recitation of a smaller, yet spiritually rich **kitab** compiled by Dr. Mostafa al-Badawi, would also yield complete blessings, **InshaAllah**.

Here is Imam al-Habashi who is saturated with the love of RasulAllah ﷺ and here we are who aspire to attain his love. We would naturally want to recite these **salawaat** in the very presence of the Holy Prophet ﷺ in Masjid an-Nabawi: as we enter **Baab u’s Salaam** (the door of Peace), at the **Rawda**, at the **Qubba** (the dome), behind the august pillars of the masjid, in the precincts of the original masjid where the Holy Prophet ﷺ himself prayed, in the place where the **Ashab u’s Suffa** (Rady Allahu ‘Anhum رضي الله عنهم) used to stay; in fact, in every blessed spot in Masjid an-Nabawi, but above all, as part of the **salawaat** and **salaams** on the Holy Prophet ﷺ as we stand before him and cry our hearts out to him in loving agony.

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللهِ

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللهِ

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا حَبِيْبَ اللهِ

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللهِ

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا نُوْرَ عَرْشِ اللهِ

Blessing and salutation to you, O Prophetic Messenger of Allah.
Blessing and salutation to you, O the Prophet sent by Allah.
Blessing and salutation to you, O the Beloved of Allah.
Blessing and salutation to you, O the Best Creation of Allah.
Blessing and salutation to you, O Light of Allah's Throne.

At this time, the **Nur** (light) of Allah's **'Arsh** (Throne) is descending upon you as you begin your recitation from Lataaif i'l 'Arshiyyah.

In fact, the very first **salaat** in Lataaif i'l 'Arshiyyah has been composed to be recited on the occassion of the **Ziyarah** (visit) to RasulAllah ﷺ. It is included in the **kitab** of Dr. Mostafa al-Badawi just referred to, as well as in Mukhkhul 'Ibadah (The Essence of Worship) compiled by As-Sayyid 'AbdAllah bin Mustafa al-'Aydarus نفعنا الله به. It begins as follows:

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ ۞ اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى سَيِّدِنَا مُحَمَّدٍ أَوَّلِ مُتَلَقٍّ لِفَيْضِكَ الْأَوَّلِ ۞

In the Name of Allah, The Beneficent, The Merciful.
O Allah! Bless and bestow peace and grace on our master Sayyidina Muhammad
who is the first person to receive the first blessing from You.

Imagine your thrill as you sense seventy thousand angels reciting **salawaat** and **salaams** along with you!

It has been narrated in the biography of Imam al-Habashi نفعنا الله به that when he did the **ziyarah** of the Holy Prophet ﷺ, he saw the Holy Prophet ﷺ in waking vision descend in Masjid an-Nabawi from up above as a brightly shining light. We are not surprised at this because Allah سبحانه وتعالى says in the Holy Qur'an that He sent the Holy Prophet ﷺ as Light.

قَدْ جَآءَكُم مِّنَ ٱللَّهِ نُورٌ وَكِتَٰبٌ مُّبِينٌ

Undoubtedly, there has come to you from Allah a Light (Prophet Muhammad ﷺ) and a Clear Book (the Qur'an). (5:15)

Sallu 'ala'l Habibi'l A'zam
Allahumma salli wa sallim 'alayh
Invoke Blessings on the Most Beloved Prophet
O Allah! Bless and bestow peace upon him.

4. NUJUM (STARS)

Consider who would not be enchanted by these **nujum** (stars) that glisten in Lataaif i'l 'Arshiyyah.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلَى مَظْهَرِ التَّعَيُّنَاتِ وَسِرِّ التَّعَلُّقَاتِ ۞ اَلْقَائِلِ (إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ) ۞ سَيِّدِ
الْكَائِنَاتِ ۞ وَعَلَى آلِهِ وَصَحْبِهِ الَّذِيْنَ اتَّصَلُوا بِهِ فِي التَّلَقِّيَاتِ ۞ بَعْدَ مَا اتَّبَعُوهُ فِي التَّوَجُّهَاتِ ۞

O Allah! Bless and bestow peace on
the visible appearances and the secret contacts (of Sayyidina Muhammad)
who said: "Actions are judged by intentions";
(he is) the leader of all the worlds,
and (bless and bestow peace) on his Family and Companions
who directly contacted him in meetings
after following him under his watchful care.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ الْجَوْهَرِ الْمَخْزُوْنِ ۞ عَدَدَ مَا كَانَ وَمَا يَكُوْنُ ۞ وَعَدَدَ مَا هُوَ كَائِنٌ فِي
سِرِّكَ الْمَكْنُوْنِ ۞ صَلَاةً تُرْضِيْهِ وَتَرْضَى بِهَا عَنَّا يَا مَنْ أَمْرُهُ بَيْنَ الْكَافِ وَالنُّونِ ۞

O Allah! Bless and bestow peace on our master Sayyiduna Muhammad,
who is the safely-preserved treasure,
as many times as what has happened in the past
and what is going to happen in the future,
and as many times as what is happening now,
which is hidden in Your well-kept secret;
such a blessing that would please him (the Prophet)
and that will make You happy with us,
O the One Whose Command lies between the two letters "**kaaf**" and "**noon**".

اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلَى الْأَبِ الْكَرِيمِ (حَرِيْصٌ عَلَيْكُمْ بِالْمُؤْمِنِيْنَ رَؤُوفٌ رَّحِيمٌ) اَلسَّيِّدِ الْكَرِيْمِ ۞
عَامِرِ الصِّرَاطِ الْمُسْتَقِيْمِ ۞ سَيِّدِي رَسُوْلِ اللهِ مُحَمَّدِ بْنِ عَبْدِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَعَلَى آلِهِ وَصَحْبِهِ
وَمَنْ وَالَاهُ ۞

O Allah! Bless and bestow peace on the noble father,
(about whom You said in the Holy Qur'an):
(one who is) full of concern for you,
for the believers, (he is) most kind, merciful (9:128);
the noble master who fully populated (filled) the Straight Path (of Islam),

my master, the Prophetic Messenger of Allah, Muhammad son of 'AbdAllah
may the blessing and peace of Allah be upon him,
as well as on his Family, Companions and whoever befriended him.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلَى الْحَبِيْبِ الْحَامِدِ الْمَحْمُوْدِ ۞ صَاحِبِ اللِّوَاءِ الْمَعْقُوْدِ ۞ وَالْحَوْضِ الْمَوْرُوْدِ ۞ وَعَلَى
آلِهِ وَصَحْبِهِ الَّذِيْنَ (سِيمَاهُمْ فِي وُجُوهِهِم مِّنْ أَثَرِ السُّجُودِ) ۞

O Allah! Bless and bestow peace on
the beloved who praises Allah and is praised (by all)
the Owner of the raised banner
and the Possessor of the (thirst-quenching) water pool (in the Hereafter), and
(bless and bestow peace as well)
on his Family and Companions,
(about whom You said in the Holy Qur'an):
their marks are on their foreheads from the traces of prostrations (in Prayer). (48:29)

Of these four **salawaat**, the first fits perfectly as the opening to any **kitab** as it contains the famous Hadith "actions are to be judged by intentions" which, as is well known, is the first Hadith Shareef in the <u>Sahih</u> (Authentic) of Imam al-Bukhari, <u>Mishkaat u'l Masaabih</u> (Niche For Lamps) of Imam Waliyuddin Muhammad bin 'AbdAllah al-Khatib al-Tabrizi, and <u>Riyadh u's-Saleheen</u> (Gardens of the Righteous) of Imam an-Nawawi. And what better way to begin a **kitab** than with this Hadith Shareef, musk-scented with **salaat** on the noble Prophet ﷺ?

In the second **salaat**, Imam al-Habashi shows his deep love for Allah سبحانه وتعالى. One of the **Sifaat** (Attributes) of Allah سبحانه وتعالى is that when He says "**kun**" ("be"), it becomes instantaneously ("**fa yakun**"). The Arabic word "**kun**" is formed by the two letters "**kaaf**" and "**noon**". Allah's Command is said to be fulfilled between these two letters "**kaaf**" and "**noon**" (**baynal "kaaf" wa'n "noon"**).

In the third **salaat**, Imam al-Habashi includes part of verse number 128 from Surah at-Tawbah of the Holy Qur'an Kareem which praises the Holy Prophet ﷺ (**full of concern for you; for the believers, most kind, merciful**). The fourth **salaat** has part of verse 29 from Surah al-Fat*h* praising the **Sahaba** (his Companions رضي الله عنهم) (**their marks are on their foreheads from the traces of prostrations**).

5. THE NOBLE ATTRIBUTES OF THE PROPHET ﷺ

Indeed, each **salaat** that Imam al-Habashi composed is spiritually laden with praise of the beloved Prophet Muhammad al-Mustafa ﷺ, for example, that he is:

(the Truthful and the Trustworthy), اَلصَّادِقِ الْاَمِيْنِ

(the Beloved of the Lord of the worlds),	حَبِيْبِ رَبِّ الْعَالَمِيْن
(the Beloved, the Near and dear, the Pure, Purified by Allah ﷻ),	اَلْحَبِيْبِ الْقَرِيْبِ الطَّاهِرِ الْمُطَهَّرِ
(tremendous spiritual means to Allah's Mercy),	وَسِيْلَةُ الْعُظْمٰى
(the Gate of the great intercession),	بَابُ الشَّفَاعَةِ الْعُظْمٰى
(the Seal of the Prophets and the Prophetic Messengers of Allah),	خَاتَمُ الْأَنْبِيَاءِ وَالْمُرْسَلِيْن
(the Generous and noble-hearted in character),	اَلْكَرِيْمُ وَالْكَرَامَةُ خُلُقُهُ
(Imam of the prayer-niche of monotheism),	اِمَامُ مِحْرَابِ التَّوحِيْدِ
(the Light in its entirety),	اَلنُّوْرُ التَّامّ
(the Beloved whose whole being is light),	اَلْحَبِيْبُ الَّذِى كُلُّهُ نُوْرٌ
(the mystery of the mysteries of gnosis),	سِرِّ الْأَسْرَارِ الْعِرْفَانِيَّةِ
(the Soul of the mystery of the knowledge of the Qur'an),	رُوْحِ سِرِّ الْعِلْمِ الْفُرْقَانِ
(the secret of the Verse of the Qur'an, "**Noon. By the Pen and by that which they [the angels] write (in the Records of men)**". [68:1]),	سِرِّ (نٓ وَالْقَلَمِ وَمَا يَسْطُرُونَ ۝١)
(the first one to be taken [for creation by Allah ﷻ]), or it can mean: (the one whose heart was originally taken [for purification by the angels]),	صَاحِبُ الْقَبْضَةِ الْأَصْلِيَّةِ
(the Master of the first and the last, the Master of those who preceded and those who came in their wake),	سَيِّدُ الْأَوَّلِيْنَ وَالْآخِرِيْنَ
(the Master of men and jinn),	سَيِّدُ الْإِنْسِ وَالْجَانّ
(the Perfect master who is sinless),	اَلسَّيِّدِ الْكَامِلِ الْمَعْصُوْمِ
(the Truthful inviter to the truth of Islam with the truth),	دَاعِى الْحَقِّ اِلَى الْحَقِّ بِالْحَقِّ
(the Commander of all the assembled soldiers),	سُلْطَانِ جَمِيْعِ الْعَسَاكِرِ
(the Sultan of the whole gathering in the witnessing of the truth),	سُلْطَانِ حَضْرَتِ الْجَمْعِيَّةِ فِى الْمَشَاهِدِ الْحَقِّيَّةِ
(the Most praiseworthy; laudable in his being, attributes, actions, deeds and intention), and so on.	اَحْمَدِ الْمَحْمُوْدِ فِى الذَّاتِ وَالصِّفَاتِ وَالْأَفْعَالِ وَالْأَعْمَالِ وَالنِّيَّة

This leads us to the main thrust of the message of these **salawaat** which is that the blessed Prophet Muhammad ﷺ is **Al-Insaan al-Kaamil** (the Perfect Human Being).

6. AL-INSAAN AL-KAAMIL (THE PERFECT HUMAN BEING)

Indeed, the major theme of these **salawaat** is that the Holy Prophet ﷺ is al-Insaan al-Kaamil (the Perfect Human Being). Four **salawaat** from different parts of Lataaif i'l 'Arshiyyah are sufficient to illustrate this.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ الَّذِى جَمَعْتَ فِيْهِ مِنْ مَحَاسِنِ الْأَخْلَاقِ مَا لَمْ تَجْمَعْهُ فِي غَيْرِهِ ۞

O Allah! Bless and bestow peace on our master Sayyidina Muhammad
in whom You gathered all the good traits and qualities;
which You did not gather in anyone else.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ اَلْجَامِعِ صِفَاتِ الْكَمَالِ عَلَى التَّحْقِيْقِ ۞ وَعَلَى آلِهِ وَصَحْبِهِ مِنْ كُلِّ
صَادِقٍ وَصِدِّيْقٍ ۞

O Allah! Bless and bestow peace on our master Sayyidina Muhammad
who truly realized within himself the combination of all the superlative qualities;
and (bless and bestow peace as well) on his Family and Companions,
from among all the truthful and truth-establishing.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ جَامِعِ الْمَحَامِدِ كُلِّهَا فَهُوَ مَحْمُوْدُهَا وَحَامِدُهَا وَعَلَى آلِهِ وَصَحْبِهِ
السَّالِكِيْنَ سَبِيْلَهُ وَالْمُوَحِّدِيْنَ قَوَاعِدَهَا ۞

O Allah! Bless and bestow peace on our master Sayyidina Muhammad
who gathered in himself all praiseworthy qualities;
so he is praised for them and he praises Allah for them,
and (bless and bestow peace as well) on his Family and Companions who tread his path,
and those whose foundation is monotheism, belief in One Allah.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلَى الْعَبْدِ الْكَامِلِ الْمُكَمَّلِ ۞ سَيِّدِى رَسُوْلِ اللهِ الْمُتَحَلِّى بِكُلِّ وَصْفٍ أَكْمَلَ ۞
وَالْجَامِعِ لِكُلِّ خُلُقٍ أَفْضَلَ ۞ صَلَّى اللهُ وَسَلَّمَ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ وَمَنْ عَلَى طَرِيْقَتِهِ أَقْبَلَ ۞

O Allah! Bless and bestow peace
on the perfect Devotee who was perfected (by Allah ﷾),
my master, Allah's Prophetic Messenger
who wore all things in the most perfect manner
and who gathered in himself all the best manners and habits.

May Allah bless and bestow peace upon him, on his Family, and his Companions
and those who are on his accepted path.

These **salawaat** at once remind us of the following Verse of the Holy Qur'an Kareem in praise of the beloved Prophet Sayyidina Muhammad ﷺ.

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾

And most surely, you have an exalted moral character. (68:4)

Allah سبحانه وتعالى is the One and Only Lord to be worshipped and He has the **huquq** (rights) of **'uboodiyyah** (that people should worship and serve Him only). According to Imam al-Habashi, the beloved Prophet ﷺ fulfilled these rights of Allah سبحانه وتعالى as no one else did. In that sense also, he is **al-Insaan al-Kaamil** (the perfect human being). We learn of this in one of the **salawaat** as follows:

اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ الَّذِي كَمُلَتْ عُبُودِيَّتُهُ وَصَحَّتْ وُصْلَتُهُ ۞

O Allah! Bless and bestow peace on our master Sayyidina Muhammad
who totally fulfilled the duties of worshipping and serving You
and proved true his attachment (to You).

There are various characteristics of these **salawaat** that are worthy of note. Firstly, that they are ever expanding. For example, the first **salaat** quoted above is comprised of one sentence whereas the other **salawaat** consist of two or more sentences. We also observe that the first **salaat** mentions the beloved Prophet ﷺ only, the second includes his blessed Family and Companions رضي الله عنهم while the third and the fourth also mention the **saleheen** (the pious) who follow **tariqa** (spiritual path leading to Allah سبحانه وتعالى).

7. THE RHYMING PROSE MANIFESTS LOVE

An interesting feature of these **salawaat** is that the end words rhyme. For example, in the second **salaat** just quoted, the words "**tahqeeq**" and "**siddiq**" rhyme; in the third **salaat**, the words "**kullihaa**", "**Haamiduhaa**" and "**qawaaidahaa**" all rhyme while in the fourth **salaat**, the words "**mukammal**", "**akmal**", "**afdal**" and "**aqbal**" all rhyme. Such rhyming prose is accomplished throughout the **kitab**. It appears that al-'Arif Billah Sayyidina'l Imam 'Ali bin Muhammad al-Habashi achieved perfection in this ageless tradition of rhyming prose among Muslims.

In the following **salaat**, Imam al-Habashi not only shows his deep love for RasulAllah ﷺ in describing his **sifaat** (beautiful attributes) which made him the perfect human, but also reveals his own stature as a scholar in the rhyming prose he achieves.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ الْحَمِيْدِ الْمَحْمُودِ ۞ وَالسِّرِّ الَّذِى لَا يَنْقَطِعُ مَدَدُهُ ۞ وَلَا يَنْحَصِرُ
عَدَدُهُ ۞ اَشْرَفِ مَوْجُودٍ ۞ وَاَعْظَمِ مَوْلُودٍ الَّذِى شَرَّفَ كُلَّ مَوْلُودٍ ۞ اَشْرَفِ الْمُرْسَلِيْنَ ۞ وَأَقْرَبِ
الْمُقَرَّبِيْنَ ۞ وَاَفْضَلِ الْخَلْقِ اَجْمَعِيْنَ ۞ اَشْرَفِ الْمُكَمَّلِيْنَ ۞ وَاَفْضَلِ النَّاسِ اَجْمَعِيْنَ ۞ اَلسِّرِّ الَّذِى سَرَى
فِي الْأَرْوَاحِ وَالْمَسَامِعِ ۞ لَا تَحْيَى الْقُلُوبُ اِلَّا بِذِكْرِهِ ۞ لَا بَعِيْدَ اِلَّا وَقَرَّبَهُ ۞ اَقْرَبِ كُلِّ قَرِيْبٍ ۞ وَاَحَبِّ كُلِّ
حَبِيْبٍ ۞ حَيَاةِ كُلِّ رُوحٍ ۞ بَابِ الْفَضْلِ وَالْفُتُوحِ ۞ وَالْبَابِ الْعَظِيْمِ الْمَفْتُوحِ ۞ سِرِّ الْاَسْرَارِ ۞ وَ
نُوْرِ الْاَنْوَارِ ۞ وَمِفْتَاحِ بَابِ الْيَسَارِ ۞ وَجَامِعِ الْكَمَالِ ۞ حَيَاةِ الرُّوحِ وَالْبَالِ ۞

O Allah! Bless and bestow peace on our master Sayyidina Muhammad,
the Praiseworthy and the Praised one,
the help of whose secret is never cut off
and is uncountable;
who is the most noble in existence;
and whose birth was the greatest (event)
which ennobled all births;
the most noble among the Prophetic Messengers of Allah,
the nearest among those drawn near (to Allah سُبْحَانَهُ وَتَعَالَى)
and the best in all creation,
the most noble among all those made perfect (by Allah سُبْحَانَهُ وَتَعَالَى)
and the best in all humanity
whose mystery was that he travelled
into the realm of souls and hearers.
Hearts do not become alive except with his dhikr (remembrance).
There is no one who is far away, except he brings him near.
He is closer than everyone else who is close
and most beloved of all those loved.
He is the life of all souls,
the door of benefit and spiritual openings;
and indeed a big door that is wide open,
the mystery of mysteries, and the light of lights,
and the key to the gate of ease
and the one who gathered perfection in himself;
the life of the soul and the heart.

We notice that in this **salaat**, the words "**madaduh**" and "'**adaduh**" rhyme; the word "**mawjood**" and "**mawlood**" rhyme; the words "**mursaleen**", "**muqarrabeen**", "**ajma'een**" and "**mukammaleen**" rhyme; the words "**qareeb**" and "**habib**" rhyme; the words "**rooh**", "**futooh**" and "**maftooh**" rhyme; the words "**asraar**", "**anwaar**" and "**yasaar**" rhyme; and the words "**kamaal**" and "**baal**" rhyme. Seven different rhymes in just one **salaat** on the beloved Prophet Sayyidina Muhammad ﷺ!

The biggest **salaat** in Lataaif i'l 'Arshiyyah is one and a half pages long and has eight different rhymes. In it, the words "**tajalliyaatika**", "**dhaatika**", "**ladayka**", "**yadayka**", "**Wahdaaniyyatika**", "**millatika**", "**lihubbika**", and "**mahboobuka**" rhyme; "**fardaa**" and "**sardaa**" rhyme; "**binaseebih**" and "**habibih**" rhyme; "**ilayhim**" and "**'alayhim**" rhyme; "**sifatuhu**", and "**khuluquhu**" rhyme; "**ibtihaajaa**", and "**mi'raajaa**" rhyme; "**amalih**" (which starts with the letter **alif**), and "**'amalih**" (which starts with the letter **'ain**) rhyme; and "**shuhooduh**", and "**wurooduh**" rhyme.

One other **salaat** has eleven end words that rhyme. These are: "**haqqiyyah**", "**ghaybiyyah**", "**'indiyyah**", "**roohiyyah**", "**saniyyah**", "**Muhammadiyyah**", "**qalbiyyah**", "**Mustafawiyyah**", "**wa'n-niyyah**", "**bariyyah**", and "**wa'dh-dhurriyyah**". All the **salawaat** throughout the **kitab** have such rhyming prose. This is only one manifestation of the love for RasulAllah ﷺ. Is there anyone in the whole wide world more loved than the Holy Prophet ﷺ in all of humanity throughout history, we begin to ask? This naturally makes us stand up in reverential awe of the beloved Prophet Sayyidina Muhammad al-Mustafa ﷺ as we begin to give words to our as yet dim understanding of his grandeur before Allah ﷾.

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

May Allah bless Prophet Muhammad;
May Allah bless him and grant him peace.

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